A Marriage Sermon.

A

# SERMON

CALLED

## A Wife mistaken, or a Wife and no Wife: or *Leah* in stead of *Rachel.*

A Sermon accused for Railing against Women; for maintaining Poligamy, many Wives, for calling *Jacob* a *Hocus-Pocus.*

A Sermon laught at more than a Play (by the Ignorant) for many such mistakes: Iustified by the Wise.
*Wisdome is Justified of her Children.*

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*By* Tho. Grantham, *M. Art, sometimes Curate of* High Barnet *neer* London; *now Professor of a speedy way of teaching the* Greeke *and* Latine *tongue in* Mugwell street, *neer the signe of the Sun.*

*Invenies aliquem*——

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# To the Reader.

*Reader, this Sermon was more disfigured then* Davids *Servants were by* Hanun *when he shaved off the one halfe of their beards, and cut off their Garments in the middle even to their Buttocks.* 2. Sam. 10. 4. *So shaved, so cut, so ridiculously mangled was this Sermon, that when I saw it I could not tell whether I should laugh or cry. Thou knowest the Learning, Zeale, Patience, Apologies of the Saints have beene brought forth by the Herisies, Vices, Tyrannies, Slanders*

## To the Reader.

*of the Times? so comes out this Little Worke, ambitious onely to bee a Saver, which if thy discretion in judging will strive to make, I shall bee thine, or else hold thee like one of those who condemned it. But*

Id quod dicere nolo.

## Gen. 29. verse. 25.

*And it came to passe that in the morning behold it was* Leah. *And he said unto* Laban, *What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled mee?*

IN the text you may observe a Conjunction and a division; a Conjunction, here are two together that should be asunder, *Iacob* and *Leah*, And in the morning behold it was *Leah*. A division, heere are two asunder that should be together, *Iacob* and *Rachel*: and first of the Conjunction as fittest for this season, and opportunity; you have seene the quality of this conjunction, it was an ill Conjunction, a great deale of deceit in it, and where is there a Conjunction, a Marriage, but there is deceit in it, and least this deceit should cause a separation, the Church bindeth them together before God and man, for better for worse, for richer for poorer. And unlesse this course were taken, how soone would there be a partition, their qualities being almost as different as heaven and hell, as the good Angels and the bad. *Nabal* and *Abigail*, *Nabal* a foole and churle, and of so base a disposition, such a man of *Belial*, that his own servants said a man could not tell how to speak

to him: and she a kinde complementall woman she fell at *Davids* feet, and offered to wash the feet of his servants. *David* and *Michal*, *Michal* a scoffing woman, deriding *David* for dancing before the *Arke*, and he a man after Gods own heart; *Socrates* with *Xantippe*, she is like a *Quotidian Ague*, or at the best she is like *Sauls* evill spirit that comes too often upon him. *Moses* and *Zipporah*, she a terrible firie woman, Thou art a bloudy husband to me, saith she, and *Moses* the meekest man above all the men of the earth. The learned distinguish a fourfold deceit in Marriage, the first is *error personæ*, when *Leah* is given in stead of *Rachel*, one party for another, as to *Iacob*, and this mistake doth hinder and nullifie Mariage: for in Mariage there is a mutuall love and consent One to another, but this is not where *Leah* is given in stead of *Rachel*, and therefore no Mariage. But will some say, is it possible that *Iacob* (who was so subtill a man) should be so deceived, he was noted for a supplanter by his Brother *Esau*; Is he not rightly called *Iacob*, for he hath supplanted me these two times of my birthright and blessing. He was so grave, so arch a supplanter, that he could deceive his father although his voyce betraied him, and although his father told him it was the voyce of *Iacob*, yet he pressed him to blesse him in stead of his brother *Esau*. We say that man is an excellent *Hocus-Pocus*, excellent in leger-demaine, and slight of hand, that can deceive one that looks upon him. But he that can deceive the hearing, and the feeling, he is far more excellent: my sight may be deceived for I may take that which is Pictured to be lively and zeal, but my hearing, my feeling cannot be so easily deceiv'd. *Thomas* would not beleeve his seeing, his hearing, but when he came to feeling to lay his hand in our Saviours side, then he cried out, My Lord and my God. And now I suppose you are ready to ask, how this Subtil man was deceived? The deceit

ceit was thus, *solem olim sponsæ obvelatæ facie productum ad tollendam mœrentem pudoris causa*: In those dayes the Brides came veiled and Masked to their Marriage Beds, for modesty sake, and it was a signe of Modesty to be silent. And thus much for the first deceit, which is *error personæ*, a mistake of the person, as this text represents to you. There is another deceit, which is *error qualitatis*, when a man takes as he thinkes he hath, one thrifty, honest, faire, and she proves a painted whorish, liquorish slut. And this deceit is generall, for many women shew like the Egyptian Temples, very beautifull without and built, and adorned with precious stones, saith, *Lucian*, but if you seek what god they worship within, you shall finde him to be a Cat, or a Goat, or an Ape, or some such ridiculous ill favoured creature: so, many women, although they be faire and beautifull without, are full of many vanities, fickle, unconstant, lascivious affections: many a man thinks he hath a saint, when he hath a Devill, a faire woman, when she is a painted plaistered faced *Iesabel*: I will not speak of these painted tombes and sepulchres, beautifull without, but loathsome within, these Apples of Sodom, that seeme faire to the sight but at the least touch they fall to dust: so the least approaching discovers the corruption of these creatures, so great is their corruption it corrupts the sweetest perfumes, and makes them loathsome as themselves: but I will not rake any longer in this unsavory dunghill, There are two other errours, or deceits in Marriage, as *error Conditionis*, and *error fortunæ*: but I let them passe, for feare I should run into the errour of being tedious to this assembly. I come now to the division, or separation, there is discovery of an ill Conjunction, therefore I will cast my meditations a little upon this appearance, or discovery of this Conjunction, In the morning behold it was *Leah*. There is many a man sleeps with *Leah* and thinks it is *Rachel*, there is many a man so blinded in his love & affection that he is as much

much or more mistaken in the qualities of his wife then *Iacob* was in the person of *Leah*: many a man thinks he hath a wife that loves him, when she cares not for him, and her may think that she is sighing and sorrowing in his absence, when she is Revelling and Dancing. You may read *Prv.* 7.18. there's a woman speaks to a man in her husbands absence to take his fill of love with her: he (may be) thinks, she is weeping in his absence, when she is tumbling in her perfumed bed, as you may read there, verse 17. *I have perfumed my bed with Myrrhe, Aloes, and Cynamon; I have decked it with coverings of tapestry, and fine linnen of Egypt*: no question this woman embraces her husband when he comes home, and he discovers nothing: for the way of an whorish woman, (as *Solomon* saith) *is like the flight of a Bird in the aire, like the passage of a ship upon the sea, like a serpent creeping into a rocke*: no signe of the birds flying, of the serpents creeping, of the ships passage.

Look upon *Ioseph*'s Mistresse, she hath his coat to shew for honestie, *Ecce signum, Behold the coat of this Hebrew*: did *Sampson* thinke those hands would have clipped his lockes, that had so often embraced his body? Some rash men do maintain, that the reason why men thinke there are so many good women, is, because they are so blinde and ignorant themselves; if they had but the eyes of the Wise, to see with *Solomons* eyes, may be they would say, There was not one good of a thousand, and he had told them one by one. And how does *Solomon* define a good woman? just as the Philosopher does, *Vacuum ex suppositio quod detur*; if there be a *Vacuum*, it is *Locus non repletus corpore*; if there be, or shall ever be such a thing in the world as a good woman, then she is this and that, she is like a merchants Ship that bringeth her food from far: and what of greater value! she is like to precious jewels, she is like to them, but there is none like to her, none of equal value with her. *Solomon* saith, *She is a*

crowne

*crowne to her husband, she is the glory of her husband*, saith Saint *Paul*, the very skarlet she cloathes her servants in does shew her honourable, God himselfe cals her an helper, and such a helper she is, that man could not have been capable of that blessing, *Increase and multiply*, without her, then it was *The Seed of the woman that brake the Serpents head*: she was *Deipara*, she brought forth a God, and here I will be bold to say out of the due honour to that Sexe, that there have been women have deserved these praises of *Solomon*: What was that *Ether?* that Cherubin of the Church under whose wings it was safe: the Papists call the Virgin *Mary*, *Regina Cœli*, Queen of Heaven, and they pray to her to command our Saviour, *Mater impera Filio*, Mother command thy Son; She hath more Churches dedicated to her than our Saviour, than all the Trinity, although she paid her Fine in milke, but He in blood, (as a great Divine saith.) How happy hath this Kingdom been under a Queen, there are many eyes now living that have seen it, and not a man but knowes it; I need not instance in particulars the elect Lady and her sister, to whom Saint *Iohn* writ, *Priscilla* able to informe a learned man *Apollos* in the Scripture: these women were highly honoured by that Apostle called from Heaven, *Greete Priscilla and Aquila, Rom.* 16.3. *Aquila and Priscilla salute you.* 1. Cor. 16. 19 *salute Priscilla and Aquila*, 2. Tim. 4. 19. *Priscilla went with him into Syria, Act.* 18. 18. and thus much for the discovery, how long may a man sleep before he knowes with whom, or what she is he sleeps withall, before he knows whether it be *Leah* or *Rachel*. I am come now to the division or separation, and you see it is a high and great division, *Iacob* begins to word it, to fall to termes with *Laban* (who was his Master) What is this thou hast done unto me did not I serve with thee for *Rachel*? wherefore then hast thou beguiled me? And indeed the in-

conveniences were very many that befell *Iacob* by this wicked act of *Laban*: first of all he made his daughter a whore, and a whore is odious to the children of God, she was either to be burnt, or to be stoned. Then the wrong done to *Rachel*, being deceived of her expectation, was enough to make her weepe her selfe blear ey'd like *Leah*, then he brought an inconvenience upon *Iacob*, having more wives then one, some say it was a sin, some hold it a great Inconvenience to have one, therefore much more to have two.

The married man is intangled like a fish in a net; he comes merrily in, but he is mightily perplext when he cannot get out: then this action of *Laban* was enough to set the sisters at variance, and what joy could *Iacob* have when his wives were devided, it was enough to devide his heart: then the desire of rule, and jealousies, and distrusts that one hath of the other, then the charges to maintaine two, whereas *Iacob* if he had had but one, he would never have sought further: God made but one for *Adam*, and *Lamech* was the first that had two Wives, and he had no more then two, and he was of the posterity of *Cain*, and condemned by the fathers: and from *Adam* to *Abraham* none of the posterity of *Seth* had more then one wife (that we read of) they two shall be one flesh, and how can that be if a man have many wives. God made onely male and female, and he took but one rib, and made of one rib, One Woman, not many. I will not say, it was a sinne to have many wives, for I finde it in the Law, *Deut.* 21. 15. *If a man have two wives, one that he loveth, and another that he hateth*, and there the Law speakes of both their sons as legitimate, *Deut.* 17. 17. the Law does forbid the King to have many wives which may draw away his minde, and Saint *Augustine* (upon that place) saith, *permissum est Regi habere plures uxores non plurimas*, he may have more then one or two, but not many, and

and *Iehoiada* that was a most holy Priest, took two wives, for King *Ioash*, 2. *Chron.* 24. 3. but me thinks I hear some say, *Laban* is unjustly condemned for dealing so strictly with *Iacob*, was it not a great kindnesse in *Laban* to take *Iacob*, *Iacob* that had cosined his Father, his Brother, and to trust him with his flock, and then it was a kindnesse that he gave him his daughter, and for ought I know the better of the two, the fairest is not alwaies the best, Beautifull *Rachel* sold *Iacob* for Mandrakes, whereas blear eyed *Leah* bought him and went out to meet him, *Gen.* 30. 16. Tender eyed *Leah* will be weeping at my misfortunes, when beautifull *Rachel* will be laughing with another: *Abraham* went in danger with beautifull *Sarah*, but *Iacob* liveth secure with tender eyed *Leah*, *Rachel* stole her fathers gods, and could see her Father and husband quarrel the while, when *Leah* was continually weeping, *Rachel* will be impatient if she have not what she desires, give me Children or else I dye: and what is beauty with such disquietnesse, but like a faire house haunted with sprites, or a bed of violets with a serpent, but look upon *Leah* she is more moderate, tender eyed, she will be weeping in stead of scoulding, *Rachel* will be subject to be wandering like *Dina*, *Leah* is tender eyed, and the winde will hurt her, *veniunt spectantur ut Ipsæ*, they delight to be looked upon, what are these many fancies in their dressings but so many signes to invite a man to Inne there if he please, whereas the Passenger else had gone on his way, what does the fowler whistle for but to catch the Bird, and such is the end of their enchantments. Thus you see the danger of beauty, there is more danger in it then in the most unruly Elements, the fire hath no power of a man if he do not touch it, nor the water, but if a man look but upon beauty, it will endanger him, and it is kept with a great deale of danger and care, as the Apples of the *Hesperides* with a watchfull *Dra-*

gon. But will some say, why doe you maintaine bleare eyed *Leah* against beautifull *Rachel*, *Leahs* fault was great in lying with *Iacob*. To this I answer, fornication was held no sin amongst the Gentiles, and the Church of *Rome* holds, *fornicationem non vagam*, that if a man keep constantly to one woman it is no sinne: and heer let no man be harsh against *Leah*, for she is tender eyed, and can weep teares enough to wash away her sin, teares enough to wash our Saviours feet, alas be not harsh against her, she is blear eyed already & too much weeping will make her blinde; what if *Leah* have a blemish in the eye of her body, yet her understanding, the eye of her soule may be cleare, and beautifull, and if men consider rightly, the greatest deformity and blemish in a woman is, to be bleare eyed in her understanding, to mistake a mans actions, not to see them clearly, if her husband be sociable, then he is given to drunkennes, if silent, then he hath no discourse in him, if merry, not that gravity that becomes him, if he put not himselfe upon hard adventures to raise his fortunes, she is disquieted, and if he doe, and be foyled, then she contemnes him; give me the eye of the understanding, let the other eye be as cleare as Christal, if this be blemisht there is no joy. For ought I know, this *Laban*, this Idolater, shall rise up against many Christians: how usuall is it, for many a man to make faire promises, to promise a man *Rachel*, he shall have this and that, and any thing his heart can desire if he will serve them, but when a man hath done all he can, they will put *Leah* upon him, some bleare eyed unhandsome thing, upon which so soon as a man can but look, he shall finde it to be *Leah*, it's plaine enough to bee seen, behold it was *Leah*, it is a hard thing for a man to get a *Rachel* of his Master, to get any thing that hath any delight or pleasure in it, great men will not part with their *Rachels*. And still I say, this *Laban* had more honesty and goodnesse

goodnes then many a Christian, for although he had done *Iacob* a little wrong, yet he had so much mildnes, and Gentlenes, and Gentility, as he did suffer *Iacob* to speak to him and to tell him of it, why hast thou beguiled me thus. Now there are rich men, if they have done a man a displeasure, will not be told of it. Nay if a poore man trust a rich man with money, if he be not disposed to give it, or is unwilling, will be angry if the poore man ask it, and doe him all the mischiefe that may be, and what is this but like theeves that doe not onely rob a man, but binde a man too, and gag him that he shall not speak, or like Rogues that murther a man because they shall not betray them; God send me to deale with *Laban*, with an Idolater, I shall finde a man that I dare speak to, I shall find a mate that will give me *Leah*, that will give me something and cosin me of all.

God complained of his vinyard, that when he had taken a great deal of pains with it, it brought forth wilde grapes, *ecce Labruscum*, behold wilde grapes plaine enough to be seen. And heer if I should shew to the world with an *Ecce*, the wilde grapes, the Baseſt actions of men, I make no question but men would passe the same judgement that *David* did upon the rich man that rooke the poor mans Lambe. And heer let every man be exhorted not to deceive his servant or his kinsman or his friend, *Iacob* for deceiving his brother & his Father, was paid in his own Coyn, & enjoyed not the blessing twenty yeers after: *Laban* deceived him in his wife, *Laban* for deceiving *Iacob*, was deceived by *Iacob*, with the rods he laid. *Rachel* stole *Labans* gods for deceiving her of her husband at first. *Iacob* deceived his Father with Goats skins, and he himselfe was deceived with the blood of a Goat. *David* cut off the lap of *Sauls* coat, and his clothes would not keep him warme in his old age. *Sampsons* eye lusted after a Philistine, and *Sampsons* eye was put out, *Iero-*

*boams*

beame, hand reached to the Prophet, and that hand withered. Thus you see how God punisheth sin in the same act, in the same part, in the same kinde. Time will not give me leave heer to shew you how many a man sleeps with *Leah*, with some ugly deformed sin, and being blinded in sin and darknesse, thinks it is *Rachel*, (very beautifull) and loves it entirely, till the morning light of Gods grace arise, and then he sees the deformity of his sin, how bleare eyed it is, how ill-favoured, and now let every man consider how we are all servants to God, and we serve him for *Rachel*, for some pleasant thing we delight in, as the Apostles dream't of a Kingdome, if it please God to give us *Leah*, in stead of *Rachel*, to give us that which pleaseth us not so well, let us be content with it and serve him on still, he will at the last give us *Rachel*, we shall be married to him in whom are all joys, such as eye hath not seen, nor eare heard, neither hath it entered into the heart of man to conceive. To which God of his mercy bring us: to God the Father, God the Sonne, and God the Holy Ghost be all honour, &c.

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Exceptions taken at these words in a Sermon.

*Malum non est nisi in bono*, every evill is grounded upon some good, as in adultery, there is *congressus viri & fœminæ naturalis*, there is that good of generation, increase of the world. In drunkennesse society, but in pride there is no good, by this men and Angels fell.

They accuse me for saying good is joyned with evill.

This same you may read in M. *Perkins* his *Treatise of Predestination*, *p.* 6. 15. There is not any absolute evill saith he, because their is nothing so evill but it hath some good joyned therewith: and *p.* 616. If so be that evill were absolutely evill, as good is Absolutly good, he would in no wise will

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the event of evil, neither should there be any evill existent at all: his adversary agrees with him: read *King* Bishop of London upon *Ionah, lecture* 18. *p.* 238. In sin two things, the act, the defect, good & bad, he hath it from the schools, as you may read there: read the same Lecture, *p.* 240. In Adultery the commination of the Adulterers wicked, the creature good. *Anselme, de casu Diabol*, Every creature of God is good, *ens & bonum convertuntur*, Adultery nought: thou shalt not commit adultery. In drunkennesse, society, that is good, it is not good for man to be alone, drunkennesse nought, wo be to them that rise up early to follow drunkennesse, *Isa.* 5. 11. he that will be further satisfied let him read *Anselme, Perkins, Arminius, Twiss*. Bishop *King* in the places cited,

If they had objected thus, they had shewed lesse ignorance.

If every evill have his good, why is pride excepted.

To this I answer, In other sins man turnes from God either ignorantly, or out of infirmity, or his delight and pleasure drawes him: but pride turnes from God, meerly out of a self will, because it will not be subject to God. And therfore say Divines, that when other vices fly from God, pride stands to it, and opposeth God; know therefore it is expressly said, *Iam.* 4. 6. *That God resists the proud, sets himselfe in battell aray against him*, as the Originall signifieth, and that which is a consequent in other sins, is the beginning and chiefe in pride: for in other sins a man does not hate God first, but he loves the creature first inordinately, and then he hates God, his love being contrary to his desire: but pride hateth God at first, that is the chiefe, the first onset. And the hating the Aversion, the Turning from God, is *formalis & completiva ratio peccati*, say the schooles, The conversion hath it selfe onely *materialiter in peccato*. And whereas the Act of other sins is good, The very act of this sinne is nought *cujus actus est contemptus Dei*, say the schools: upon these reasons I was bolde to say there was no good in pride, that is, no such good as there is in other sins, or no good in comparison of the good other sinnes have. And if I should say absolutely, there was no good in pride, these

these words would defend mee, against allthe [illegible] Gregory in his Morals does not number pride amongst the seven chief and capitall sins, but makes it the Queen and Mother of all, *Ipsa vitiorum Regina superbia*, then he saith, it hath a generall influence into all things: some are proud of their riches, some of Eloquence, some of earthly, some of heavenly gifts. If it be in *Davids* Arithmetick, in his numbring of the people it is dangerous: If in *Pauls* Revelations, but God gives sufficient grace, It is a Pestiferous deadly disease, saith he, corrupting all the body: others call it the ruine of all vertues. *Prosper* saith there is no sinne without it. *lib. de vita Contemplat.* And in some kinde the schooles agree to it: other sins corrupt, but the contrary vertue, this corrupts al, It is that dead fly in the precious ointment of all the vertues, and makes them send forth a stinking savour, from whence comes blasphemy, the evill actions of *Satan*, opposition to God, but from pride that will not be [illegible] to God, nor limited within his Lawes: Apostacy comes from pride, *Eccles.* 10. *Initium superbiæ Apostatare a Deo est prima superbiæ pars*, say the schooles: and the blasphemy of the Devils ascends from Pride, *Ps.* 73. *superbia eorum qui te oderunt ascendit semper*: there blasphemy is called pride: Pride is the beginning of all sin, *Eccles.* 10. 14. And although it be said of covetousnesse. *Tim.* 6. 10. that it is the roote of all evill, yet it differs much from pride, because covetousnesse is a turning to a Mutable good, by which this sin is nourished, and fed, but pride is an Aversion from God, an Absolute deniall of Obedience to God, and therefore it is called the beginning of sin, *quia ex parte aversionis Incipit ratio mali*.

As for that passage of a good-fellow, If there be any good in drunkennesse let us take the other Cup: I answere, you must not sinne because there is pleasure or profit in a sinne, both which are good: There is *Esca* and *Laqueus*, the hony, and the sting, take one, avoide the other. And thus you have seene the fall of this reeling Argument.

FINIS.